

Mr. N.: Before we begin I've said that regarding the different arrangements which now include the activity at the Barn, that maybe I have to make some rearrangements. Monday, Tuesday, Wednesday are gone as far as meetings are concerned, Friday also, and it doesn't leave me very much time, particularly on Saturday and Sunday there is hammering and sawing going on, which of course is necessary. How much hardship would it be if we had this group on Wednesday at 8? You musn't speak now because...who can come? Who can make the arrangements? Oh, my, I would almost say that it is a majority. So it will be all right? Not this Wednesday? But, following week, wait a minute... I think I've suddenly thought I wish I could advise myself a little bit. John here? John there? Yah. You know I half way said about Boston didn't I? You think you would forgive me if I don't come next eweek? But the following week, John? Huh? You think...?

John: Yah, I think I would, if you continue to come.

Mr. N.: Yah, that that we will continue to do, only...all right then, next week then Wednesday at 8 o'clock. Now then, will that interfere with movements? What time is movements?

Woman: 7

Mr. N.: Oh, we have to make that a little earlier. Where...is Jean here?

Woman: No.

Mr. N.: I think it ought to be a little earlier then. And ah, which one was it, there was a small group on Wednesday, was it Lou?

Woman: No, Wesley.

Mr. N.: Oh, Wesley. When does Lou have his group?

Woman: Thursday.

Mr. N.: And Wesley not here, Rhoda not here. You probably can arrange it. And to leave Monday free...is Robert here?

Voice: No.

Mr. N.: All right. Unless you hear to the contrary, but in all

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probability Wednesday at 8, here, and this will be Group II and that will leave me free for Monday so I can sit and think a little bit more. Now, what are we going to discuss? All right, Mark.

Mark: _____?

Mr. M.: Oh no Mark! That is not a question of Work. When I say who has questions I mean real Work. That is, let me reiterate. What do we have this kind of group for? You know you might call it a stepping stone towards a group I, where people are committed as far as Work is concerned, because they know already by experience that they can expect something from it. But Group II simply means that there is not Group III anymore. Group III as you know is free for all more or less and we don't talk very much about the ideas of Gurdjieff. But in Group II like tonight, what do we really talk about? Have you are faced with an idea that is given, a new aspect of the possibility for yourself and your life. It has to do with the chance you have to develop, you can say even evolve. And that naturally implies that that what you are at present is not sufficient as yet. And that there is a certain method by means of which you could fulfill your obligations which you undertake because you are responsible for them as soon as you wake up to such a responsibility. And the question of your responsibility depends on how serious you consider your life. And if it is superficial then all these kinds of things and ideas we talk about have very little meaning. At the most they may be interesting and may satisfy your curiosity. And as far as I've said last week, if that is all there is, please stay away from this group. And as far as I remember we ended last week with a very definite plea. That any one who wishes to come back here has to be active. The motivation for your activity is of course different for different people. Exactly the same as there are many people who are serious and they are differently serious. They consider whatever it is of in their life in a certain way and the depths, whatever it goes in this kind of intensity, this depth of their living, their lives or level of being, is different for many people because of different circumstances and also different aspirations. And to the extent a person wants to pursue these kinds of aims in

order to develop depends a great deal of course on how much value he attaches to it, and what he is willing to pay in effort. So when we talk to Group II and we are here as Group II, the expectation on my part is, that knowing already what is Work, that in it's simplest form is something you have to do. That is, when one Works on oneself that there is this kind of a process. You have a hope that something can develop or grow. You also know that it is not the natural way of growing. It is not just a matter of an application or a study intellectually or even an emotional development. But it definitely has something to do with an attempt you make and we simply call it -to wake up. And that as a result of this attempt to wake up then three things will start to develop in a man as he is now. That is, his consciousness and his conscience and then because of these two he will have the third which has to become his will. That totality a man then changes from a personality to an individuality and that all this takes place you might say under the management of something that originally a man who is interested in this idea he has created and we call that an 'I'. Now, we are all familiar with that. We have talked about it hundreds of times. Sometimes I call it ABC. And sometimes we discuss the possibility of reaching that kind of understanding by means of a little different road which is primarily an emotional or a feeling kind. But nevertheless the result always must be the same that I acquire somewhere in me certain facts which have an absolute value for myself so that if I wish to develop my life, that is if I want to grow in a direction and sometimes we say in a direction of being able to free myself from the bondage of Earth. Or to some extent you can say that it is like a preparation in this life time in order to see how one can face the necessity of death. And for that reason I have to know that in this particular knowledge of a method the requirement is always the application of this kind of method. And that everybody in this group is expected to Work. It does not mean that you can Work all day long. And perhaps there are times when you forget, and quite obviously you must forget because it is as I say, unnatural. And it means a very special attempt. And the emphasis for that kind of a motivation may not be immediate or that what you reach in ordinary life. Although it might become a definite by product. But that really what one becomes interested in is the building of something

to continue with and one says a soul. And religiously expressed simply that it would be a means in order to enter the kingdom of Heaven. The soul is the key which will open the lock. With a soul St. Peter will let you in through the gate. With a soul you will be able to leave this body without having any regrets. With the building of a soul and the attempts you make you satisfy the karmatic laws under which every person lives, knowing or not knowing. And that therefore when we come together on a Monday I expect you to say 'I have understood what is meant by Work' 'I have pledged myself that I will make attempts' 'That sometimes I will create conditions in which I think that there is a chance of reaching a different kind of knowledge which I call objective.' 'For the sake of my own growth, for my wish to really become a man.' These are statements you must make for yourself. In that way you are committed partly not wholeheartedly as yet. Because you are still dependant on the certain results and you also will become more and more dependant on the difficulties of doing it because it is not easy work. And it is not just given to you. But you have to Work for it to make it worthwhile. And that as I say is the payment, in order to reach some kind of a state which you believe is more desirable for a man. And that if a man could actually understand what is his consciousness and that it is not only the knowledge or that it is a direct guide based on the understanding and again such understanding based on experiences of his life, that then this question of sincerity becomes extremely important. Because you see sincerity is not any longer the satisfaction of curiosity. It is something else that is at stake in man. And he feels that unless he does it he is losing an opportunity. And this should be apparent when I ask how 'what will we talk about?' Many hands should go up relating your attempts during this week at certain times. Tasks maybe that you have given yourself. You should already have formulated in your mind when you come here and when you sit and you wait until we begin with a meeting. What do you do? Twiddle your thumbs? You come here ~~again~~ for a serious purpose. It is not church. There is no preacher. There is nothing of the kind. There is only a moderator who helps you on your way of experience to tell you 'Maybe you could change this or that' or maybe he says 'Yes, it is right. Continue' but when you sit and you don't say anything, and I don't want to

say immediately that there is nothing to say, because I know these particular states in which one is a little bit afraid to say anything and that you particularly in the beginning are a little bit anxious that someone else is going to ask, because it is much easier to follow instead of taking the initiative. But you see you should prepare, and you don't prepare. You just come and you sign your name or your name is checked off and then again you sit and you hope and then you think that I will supply the particular need simply because I talk to you. When there is nothing in you to receive it, then nothing will stick! And then if that is not apparent in you, then I will say 'Why speak?' I mean this in great sincerity. Be brief. Just a minute. I want to add this, but I am in this way so serious. As if for my satisfaction the questions in this group, the attitude of people wanting to participate in group work of this kind, is not sufficient. And it is not at the right level. And I will be the judge if that, no one else. If it is not satisfactory to me I will stop this group. I have no time to waste. Either you come to wish to find out what is Work and to wish to find out if you're doing the right thing. And then that you show by means of your hands up or your questions. And sometimes you have to get over this timidity and let someone else take the chestnuts out of the fire. You have to own up to yourself that something is alive and it has to be presented in the presence of others who are also in the same kind of a boat. All of us are in that kind of position, all of us are unconscious, and I hope all of us wish to get out of that state, to become a man as they really should be. But if there is no particular indication that there is really a wish I will not waste my time, as far as you are concerned I am wasting your time. I don't think you waste it at all if you don't ask questions. Because you waste it all the time! And I've not interest whatsoever in how you waste your time. Now let it be very clear. I say I'm very honest and sincere about that, and I will continue for a little while and if you actually want to make this group a real group and I mean by that a real group that might lead up to further work which then could be obtained of you wish on a Sunday in Group I but if you don't you go back to Group III and I don't care at all because we just talk and talk a little bit about a few perhaps even interesting things. Now who has questions? All right.

That's better...no, the one in the book.

Nancy: I need some help on a problem that I've been having for about 3 weeks now. I've tried everything I can think of _____?

Mr. N.: What have you tried, Nancy?

Nancy: First of all I've tried talking to myself and I've tried _____?

Mr. N.: Why did you do that? Why do you want to convince yourself?

Nancy: Because I want to Work.

Mr. N.: Good. You want to Work. That doesn't need any conviction.

Nancy: No, I _____?

Mr. N.: Then you have to reduce it to a minimum. You have to become very commonplace.

Very simple. You have to think about Work and Work when you are practically not occupied in anything at all, so that you can say that the thoughts that there are in your mind are not going to interfere, at least not too much. You can even close your eyes and eliminate certain impressions. You can take a deep breath and with the exhalation of that breath get rid of a lot of feeling. Say 'That is finished.' I'm not interested in it now, I want to reduce myself to the, you might say to the lowest possible state in which I'm still alive. But I want to keep this wish that I want to Work and that then in such a state of my body I want to come to the conclusion that I exist. That this body exists, and that my ordinary mind still will function to tell the body to get up and walk around, for that under such conditions when I'm not bothered by a lot of other thoughts or feelings that then I will have a chance in such simple conditions and sometimes early in the morning when I'm not engaged as yet. There is no reason to talk to myself. I have a wish I say it is necessary whatever it is that has made me come to that conclusion that I want to do something about myself in that direction. That is another point because maybe that was stimulated by thoughts previously in my reading or by someone you see or by seeing yourself as the way you are and seeing how utterly impossible such behavior is sometimes. But you come to the conclusion that now I want to Work and you select conditions in which you have a better chance. And I say it is the simplicity just to reduce different activities to practically nothing. You cannot reduce your body,

then only the activities of the body but ~~minimum~~ ^{the} total amount of your body remains as body, and I wish now to create something that becomes aware of that existence and that is all. It is really not very much, and that I would say in simple conditions is also very simply applied.

Henny: _____?

Mr. H.: If during the day, if during the day you have to thought or you feel that you ought to do something take that time out of the day as it were. Many times I have said stop in front of a door. Don't immediately go mechanically in a certain direction which of course takes energy and which is sometimes difficult to stop, because of momentum. But there has to be a very strong wish for oneself seeing oneself as one is taken and as ordinary life all the time prevents me from being conscious, and this I know is memory. How I behave in the past and I know that many times I have over done my feelings, overdone my thoughts or that sometimes I've done certain ~~things~~ ^{things} without like a chicken with out its head, simply habitually without any thoughts whatsoever, and that the conditions of that kind that I don't want to be like this all the time that I then select certain moments when I say now I wish to come to myself. I want to find out the real truth about myself, I understand with this I start now to establish a fact about which there is no question, at all, no argument. I cannot argue with the fact that I exist. I can argue with my state. I can argue with my feelings. I can also judge whatever thoughts I have. But I don't want to do that when I want to wake up first. If I can continue a state of being awake I have a much better chance to look objectively at that which is taking place within me. But it may take a long time before, I've said several times the telescope has been corrected and put together and then I have to go through a training of how to look through a telescope and then when I have that and I know what is the method and what is really meant by work, I may have a terrible time of identifying the object that I'm looking at which is my body or the behavior forms ^{of} the body and that many times I see certain things and immediately my unconscious state will start to interfere with the attempts that I make at remembering the objectively

and of course I'm back again in ordinary life. Try it in a much simpler way. You make it much too complicated, and it is not the meaning of it. Afterwards when you want to put 2 and 2 together and a little bit more added to it and build it up and then in the midst of activity maybe it will be possible that your 'I' is still in there, but Nancy, that is a long unspanned period.

Nancy: _____?

Mr. N.: Then you needn't be upset, then you needn't be upset because then you say 'I know how to do it.' Go back to that state. All Right? All right.

Girl-1: I just started working and what I do is I don't really make a plan or a task but when I remember like if I'm washing dishes or something I will make an attempt to observe myself but what I do is sort of watch myself then and after a few minutes I forget about it and start doing something else but when I'm watching myself often I watch myself I don't know what to do from there... all I'm doing...

Mr. N.: You continue to live don't you, and you continue to behave? The idea is to get a picture of how you behave, that is, the fact of you behaving, yet you need not be at a loss to know what to do. All that is needed is to continue to observe. You call it watching. I think the difficulty is that there are many things you don't even see in that sense. How often do you move your arm or your hand when you explain something? that you know? How often do you change the expression on your face? How often do you just get up without any further thought because you have to get something from the closet? How often are you aware of putting one foot in front of the other? And could you intentionally make certain movements and say 'I know wish to be aware of them' as you sit? And you stretch out, and you bend this, and you move your head and you move your hands, ~~XXXXXXXXXXXXXXXXXXXX~~ bend it forward, bend it backwards, one can remain aware of such movements. And there's nothing special about it. You don't have to wait to wash dishes, you do it any time but you must remember many times. That is, you have to remind yourself many times. Put up a little piece of paper on the wall. They'll be good for one week. Remember to observe, remember your arms are doing this again, remember you are unconscious, remember when you sit down. Remember when you open your mouth to talk.

Little bits of paper here and there. Boots on your handkerchief. A blouse that is put on the wrong way. Tying up your shoes and taking them off again. Combing your hair with your left hand. Smoking and throw the first match away, smoke a cigarette only half. Thousands of things! Thousands! All forms of behavior, all everything that a person does can become an object for observation and if nothing to do take your hands on your knees, move your fingers. Do something of that kind. Close your eyes that the hands are still there. Something must takes place in you that will know that you exist. Get up and walk to the door, come back, sit down, get up, sit down, get up, move your leg, do this, do that, cross your legs, take them the other way, anyway you like. Do this, do that. Clap if you like. What is is I don't know. But as I say there are thousands of possibilities, your body is always with you, and there is no objection to anything in you that you create to observe that it is not judgement. It has nothing to do with your liking or disliking it, only it is a statement of a fact. 'I am', 'I exist', 'This is my body,' 'This is my behavior,' 'This body is walking,' 'This vocal cord is saying this' I hear it. I am aware of this body functioning in some way or another. Closing the eyelids, opening them, looking left, looking right. At the same time something can remain aware of these simple factors mind you. Make it much more real, don't wait as I say for washing the dishes. When you make the bed, when you put on your stockings, before you get out of bed, when you turn around and pull the covers over or you have to get up and the alarm clock, or whatever it may be. Before you go to bed take in front, pray. Whatever it is you want to do, but it is something for you and your body can be observed by your 'I', you make it. You understand what I mean? Good. Then you try it, exactly because it is now you should go in to it with such enthusiasm. Here is a chance to find out something that I have never known, I don't even know myself. I don't know how I behave. Usually somebody else knows it much better than I do. And they have habitual ways of saying things or feel or looking or an expression on the face, that even I don't know, and someone tells me 'You look terrible', and I say 'I do?' but I never know it. Well you always say this and that and so forth. 'And I say 'Do I?' How do I know that I...? 'Oh you do it next time!' And sure enough, next time I catch

myself in a little cliché or some joke because so & so says 'Don't you know any jokes?' And I _____ out the family jokes that I remember. You see how a person is, how automatic he is? But I don't know it ^{of} myself. I look at someone else and say, 'My God what a machine, and he is walking and he doesn't even know it.' All right and a little bit of that kind of enthusiasm. Maybe find out what is it you are. Now Mark, what was the question?

Mark: I did have a question but I'd like to _____?

Mr. N.: A little humor... that much goes a ^{very} long way. Now, let's talk about Work.

Mark: _____?

Mr. N.: It's a little premature to talk about it tonight.

Mark: _____?

Mr. N.: I think so. It has to do with the real functioning that what takes place when "I" starts to exist, when 'I' starts to become interested in the body itself. Let's not talk about it now, tomorrow if you wish is fine but not now. General task now. Everybody relax, everybody. Get those muscles relaxed, untied, no strain on your face. Just sit quietly, nothing special, after 5 minutes if you can, put your left knee, your left leg over your right knee, if you can remember. You can sit anyway you like and if you have room do it. That will be an indication at that time maybe you remember yourself. And I'm sure that if one does it everybody does it. Try to make attempts like this during a meeting. Try to see where you are. Try to see what there is in you that what perhaps could wake up a little. It is not that you will be impartial about it, you will be in the ordinary sense of the word very self-conscious. You will also think that it ~~may~~ ought to be done in a certain way so that not only you will ~~be~~ _____ but someone else will _____ it. Try to be just as simple as you can but very much alert, very much open to an idea which I'm quite certain is new. Now in application, are in continuing application even if you have heard it, even if you have read about it, perhaps did not understand in detail, because I'm quite certain you don't understand impartiality at all, you just catch, you just try to become aware. But it is something you notice

and aside from the fact that this simultaneity, this particular problem of the moment, that what takes place at that moment and not before and not after, is very difficult. But impartially, no criticism, no thought, no associations, none recognitions not even a word to define it. You a body, as if it is anyone else's body! That is very difficult because you are attached constantly to what you are, and you can't help it because you've lived with it. And all of a sudden to try to take this body as an entity, as a unit, like everybody else has that same kind of a unit, that's extremely difficult even in ordinary thought, to disassociate yourself with that what you are. All your characteristic traits, all your idiosyncrasies, all that you call yourself, and for years and ten years you have assumed yourself to be, and now the question is to become impartial to that wondrous life which sits there and breathes and it has a little blood circulating in it and to say that that exists almost I would say nothing else exists, as far as 'I' is concerned. These are difficult concepts. Now try it. Who is it? Who takes his...Yah?

Woman-2: _____?

Mr. M.: A little louder.

Woman-2: _____?

Mr. M.: NO, I cannot hear, partly because of the head in front of you prevents the flow of the energy and words. Let's hear it, Enunciates, like I do!

Woman-2: _____?

Mr. M.: Now wait a minute. You come to the same place. What place? The place you start from?

Woman-2: Yes.

Mr. M.: But when you started you had a wish for an effort.

Woman-2: _____.

Mr. M.: Ya. But you don't wish from your head with this kind, and if there is a wish only in your head, don't do it. Wait until you really know that you wish. Wait for the time that you think it is necessary that you don't do it because someone else has told you you ought it. There has to be a state in you, which even may be the reason that you are dissatisfied, and it may happen after you have seen your

behavior and you didn't like, or perhaps you are even ashamed. Or you keep on thinking about it and become critical and maybe you wish you were different. All these kinds of thoughts and feelings accumulate, and then at a certain time you say, is there anything you can do about it? When that time comes there is a wish that actually whatever there is as a desire for change will continue to exist but this time in the direction of making an effort to wake up. I think you have to separate these two things. ordinary I cannot help even when I am in ~~my~~ life to compare myself with what I have been with what I would like to be. I think that each person when he starts to grow up, criticizes and scrutinizes himself at certain times, and then when he tries to be honest enough he says 'It was not really the way I should have behaved. I wished that I didn't say what I have said. I wished I'd thought about that before someone else told me' or whatever it may be. That I look at my behavior with as open-minded an 'I' as I can, and I simply come to the conclusion that something ought to be done. If you want to Work you have to wait for such a moment, of the moment is very short and you gloss over it and say it doesn't matter so much or you try to explain it, rationalize, don't Work! Forget it. If one is in an argumentative state regarding the necessity of Work, forget about Work, only start an effort when there is an honest wish based on the realization that now is the time I want to do something and then Work and then Work with all your heart. Then Work with whatever it is that the conditions are and in whatever conditions you happen to be. And then you can say 'I wish an 'I' to become observant of me.' Then you talk, you might say, to yourself, 'Where is this 'I'?' and you say 'Where is it?' this no. It is sitting, can there be something else of me that I wish to create which I say cannot function observantly regarding this which I call me? This is the starting point. After some time the energy will run out and there is no more wish. Also that being don't try to Work. Just continue with ordinary life in ~~an unconscious~~ unconscious state. You might say hope for the best that some how or other some time again in the future and let's hope in the near future, the thought or feeling happens to come to you and you must say 'I really should Work' or 'I wish I could Work' or perhaps I should create conditions in which I can Work, and in such moments I think let you use and the rest you let

go and you say 'I'm a very superficial person. I prefer superficiality. I do not want to work. I wish to remain unconscious. I wish to remain now lazy.' Say these things. Mean them. Because if we cannot mean them don't say them of course. And perhaps ordinary life takes you up so much that you have no time and you don't feel very happy that you have nothing to remind you. The question always is, if I'm asleep I don't want anyone to poke at me. I don't want even an alarm clock to remind me. I always hate it when some one else says 'wake up' or some object reminds me. What I wish in physical sleep is to wake up normally just naturally open my eyes when I'm thrught with sleep, when the sleep has done its duty. When I'm not so tired, when I act, you might say I am so through with sleep, that I have no further interest in it. The question of going from a waking-sleep state into a state of really being awake or conscious should be the same thing. I should live in such a way that that what I'm doing in ordinary life is satisfying and at times I don't want to do that anymore, and I want to wake up to the possibility of continuing to see certain things because ordinary life has no more interest. That I call ^{natural} growing towards self-consciousness. It doesn't happen so often but when it does happen it's beautiful. And I prepare myself in ordinary daily activities in such a way that that what I'm doing I can leave at a certain time. That something in me says that what I've done, I've done well. I've done it unconsciously but I've done it honestly. And now I wish, and something starts to grow in me now, I wish to do something entirely different which has nothing to do with that which is superficial or it is my outer activities or it is my ordinary life, something I say on Earth. I now wish to develop something that is of a different nature, a different kind, which for me still has potentialities. That is a good time, because if I go through all that considering, all that kind of reasoning why should I should have a wish and why is it linked up with that which usually does not get enough life? My inner life is many times in the dark, and I let it, partly for fear of exposing to the outside world and partly because I know there is so little growth and perhaps even at times my inner life cannot stand on its own two feet because I don't feel it enough. When I talk about sincerity I mean the changing over this kind of attention of that what I have to perform to that what is the cause of my performance. So when you say

'I come back to the same thing' it is not true. You run out of energy that is all. It is not the same. In the beginning you have a wish, when you try and the wish runs out - finish. Continue with ordinary life. It will come back. Because if it is there once it allows in one the desire that not ~~all~~ everything is quite right or I see things up-side-down or I know that certain things must take place because the fact that I live does not give me satisfactory answers anymore. ~~HE~~ I know that I'm then open for the possibility of receiving something maybe from somewhere maybe as the result of a prayerful attitude, but what ever it may be when it comes I still have a choice. I can still say "Where are you going to take me? To my inner life?" or to the continuing of my outer appearances. I still have a choice, because I can ~~in~~ refuse to go to my inner life. A man has the right to live his life on Earth the way he wishes. He has the right to continue in an unconscious state. He has the right not to believe in the life here-after. He has the perfect right to consider himself an atheist. He has the right to deny the existence of God. He even has the right to criticize everybody else. He can criticize himself. He has the definite right to be able to live with himself. It does not mean that whatever that form of behavior is, is acceptable to the people he has to associate with. He may become an obnoxious terrible kind of a creature but ~~and~~ nevertheless he has the right to do it. The same way he has a right - its a foolish right - but he has it, to kill himself. Simply because he was not responsible for his birth that he now knows about but , my, the terrible things that a man goes through when he realizes that his life was chosen by himself because that's a terrible thing, because that means that ~~th~~ at that time when he comes to that kind of a conclusion, his is in it completely for his own sake and he cannot get away anymore by judging or by , you might say, by finding or hiding someone ~~him~~ else's responsibilities like his father and mother. But it all depends on how he wants to consider his life as it is now and gradually he will have to come to that conclusion simply because life is eternity and he happens to be a part and when at times he realizes that it is not that much of a part but it is totality of all living which he then represents. Such a man ~~incurs~~ assumes a responsibility for the rest of his existence. So don't say that things are the same. They are never the same. They are

always different. But all the time like a breath, all the time repeats itself in a similar form for your self, similar sometimes a little different, that all the time when you breathe, time flows through you and keeps on flowing through you so long as there is this life is manifested. That there is also no reason whatever that you as a person, so long as you are living on earth and as long as you are breathing ^{as} an object could be and remain and always will be and object for an observation process. So there is no getting away from the fact that you are in existence and that there is a possibility that something could exist which acknowledges that fact. But that you continuing to live constantly changes in ~~appearance~~ appearance, manifestations, thoughts which become present then past and constantly you are adding to your past, and your memory perhaps increases and never will you be the same. This moment it goes, I'm in a different moment it also goes. I cannot bring it back because I don't know how. Work much more. Work much more. There is no reason why you shouldn't that if it is difficult at a certain moment, wait, and then let it come back. Look at the clock and you say, 'five minutes past four, it's not the right time, apparently, but maybe ten minutes past four I will try again.' What do you do when you telephone and there is a busy number? Well, you can talk if the talk is important, or you want information, or you want something for yourself. Don't you think you try to telephone again in two minutes? And when it's still busy and of course you get a little angry that so-and-so is talking with me much anyhow, what's the matter with telephoning your 'I'? You know it's there if you wish it and why don't you get in touch with it? When the 'I' is busy, that is when there is a busy signal he's not attending to it, it exists as a totality of something existing somewhere. You create it by taking part of that totality of existence for yourself. Don't think that God doesn't exist when you don't pray. All these questions of the eternity

of things, endlessness of things, existences as they are, omnipresences, that what remains constantly as absolute values, that what is, I've said many times, the ~~the~~ cable and you are the car and you attach, you grip it as you move and when you want to stand still the cable moves on, you stand still. When I wish to grow all I have to do is to remember that 'I' can exist for me, and then when it exists, it helps me into a country of consciousness. That is the problem that I don't know how to get hold of it, how to hold on to it, how to grip it, sufficiently, seriously, fervently with my wish that I don't want to let go, because if I have, if I have that kind of experience I've made up my mind that I'm not going to sit by idly and let myself go to and kind of an unconscious state that happens to pass by. This is what I meant by a little while ago that when a person becomes serious ~~a~~ that ~~that~~ life that he now represents is that what is his ~~pe~~ opportunity to wake up and when he can wake up to that life then he knows that there is a possibility in that state of being awake of seeing things he has never, never seen before, not even recognized as ordinary forms of behavior. Who else? Yah.

Man: Mr. Nyland, recently there have been certain things in my life that have caused my anxiety, a continuing kind of anxiety and I see to some extent that I'm imprisoned by it and that it isn't something that will take sometime to work itself out but it's like an extreme example of how mechanical I am and I'd like to be able... I think I've come to a point where I wish to wake up in order to become less mechanical and it's strengthened or intensified in the period at this time.

Mr. N.: Can you define anxiety? of what kind? Are you afraid or are you anxious to get somewhere? Or what is the anxiety really? Have you tried to define it? You don't have to say about what, it does not matter, it's a state which very often is based on something that you would like to achieve but cannot achieve.

Man-1: I think it's more than anything, fear.

Mr. H.: Yes, it may be fear, but then you have to have a picture of what would happen if actually your fear came true. What would be the difficulty or what is the fear at the present time that you don't want that and for that you ~~have~~ become anxious that perhaps certain things should pass by or that you don't have to experience them. That sometimes of course is the anxiety. An anxiety of what will ~~pass~~ happen to me in my life. An anxiety to the extent that that what is happening at the present time in the world might affect me. An anxiety that that what I possess I will no longer possess for some reason or other. An anxiety that I have something that I would like to give to someone else whose not willing to receive it. An anxiety in myself in which I believe that that what I am ought to be recognized by a higher form of being but I do not know if that actually could be, because together with this knowledge of myself I also know how unacceptable I am, sometimes I say how mechanical, and how can God actually look on me when I remain mechanical. This anxiousness for oneself, that one wants to be a little different because the state in which I am I'm not satisfied with and now I fear that that state will continue. Try to analyze what it is that really makes you in that sense, anxious, because it may not have anything to do with anything of your own making. It may have to do with something that is perhaps like education, perhaps of someone else telling you, which may not be the truth, of something that is of conditioning that you have acquired earlier in life and that as yet you have not been able to get rid of it. Whatever it may be but the thought of of it, not the thought that you want to get rid of it, you see, eliminate that. You must accept even the state of fear as something that can be useful. You might even say that whatever it is that I now experience as a state of anxiety must have a reason for me to exist. Let me find out why it exists and then

maybe I can extract the value from it. See, I'm not saying that in such a case, wake-up, because the anxiety is much too much identified with me and I don't really have a wish, secretly sometimes I desire to _____ a state because you might say it gives me something to do and at times it gives me an excuse. So I don't say Work. But ^IIX would say face the condition as it is for yourself and with this, almost ~~xxxxxxxx~~ assemblage of objectivity, you collect certain facts which before you have not wanted to see because you preferred to close your eyes to it. Be quite open about what may have caused the anxiety and when it does happen and there is fear, what would the fear actually produce if that what you fear, what you are afraid of, would happen to you? And as I say many times there is very little ^{would} that happen it is only that it is a blown up fear, that it is not that real. It has some reality in it or otherwise there would not be anxiety. This is one way. The other is a state in which I recognize that certain energies go in this direction which is quite useless because anxiety doesn't get me anywhere, it _____ me. It is sometimes possible that ^{run} my interests can be aroused in something else that can ~~xxxxxxxx~~parallel to the state of your anxiety. And if I could concentrate on that what I really wish to do, less energy will go to feed that anxiety. It can be useful in that way. But it is really only useful when I become physically active. Not my thoughts and my feelings because that is where the anxiety is and there's much too much interference, exactly like worrying. I cannot say don't worry. I will worry when the worrisome nature of my mind allows me to worry about certain things that I feel that are to worry about. But my body can do certain things on its own. It can be set in motion by my mind allowing it and when the body will take care and sometimes even enjoy certain activities when it wants to run or it wants to bend over or it wants to flex its muscles or there is something in the body that can represent its own

life, and it has nothing to do with my state of anxiety. ~~THEY~~ This, I think is very helpful when I can find the energy for it at the same time it is a means that if it actually helps this body to behave in a certain way the next step and the next possibility then, is that I could become aware of that activity, only of that activity, not other activity. It will require then a certain amount of energy of the brain which can be used for the possibility of being awake, or for observation. But as I say there are different steps and one must not take the next step unless the first step really has been attended to, otherwise you get them mixed up and it won't have any particular advantage. There is a third way of doing it. It is something I come to realize that that what I am in my state of anxiety is simply a phenomenon belonging to Earth and belonging to my thoughts and belonging to my feelings. There is a very definitely a human quality and I don't want to deny that it exists because I don't want to deny the fact, let's say of pain of my body or a disorder existing. I want to accept it for whatever it is at the proper value and so I place this anxiety also at the certain level of value. But now I must realize at that time that that what I am now anxious about and whatever is my personality and whatever are the centers that are engaged, it's not all of me. There is something else that is also me which has no part in the anxiety. Sometimes religiously one says "I am God's child", sometimes one says "I know the God is there" like _____ would say "God is love" and "I am". In relation to that it has to be more than that because I've got to come to the point that I AM something, not that God is love. For myself I have to know that something in me is sacred and holy, and if at a time when I'm anxious and I make that, you might say, belong to the periphery of my existence, that I dare to go a little further in as in that my inner life or my essential qualities of that what I am in reality or that what I call my real 'I'

Which is now functioning within or that what is my magnetic center which I want to set free or whatever the conditions or the concepts are that are most useful for that particular question of meditation because that is what is become. It becomes a meditation on that what is the unity of life and a whole of which I then become part because I know that within me I represent exactly the same quality of life which exists in infinity, these kinds of thoughts and feelings will help one when one is quiet, not to feed anxiety. Anxiety in the presence of such other thoughts which go deeper, will disappear because they will not be able to be fed and they will not want to exist in the presence of something higher and its my real self. If I actually could experience that fact that I AM when I belongs to that and _____ can do with the anxiety whatsoever it wishes. There are three ways you can try it, you can try one or another or the third. It doesn't matter, which ever way it is the best for you and you will find that after sometime the anxiety will not be fed and it need not be there when once the conclusion is reached that it need not be there, you won't have it.

Man-1: Does the first one that you spoke of mostly _____ in the mind?

Mr. N.: No, it has to be fed by one's feelings. It is really the totality of oneself that it becomes engaged in. You will see when you try it. You will find out. Don't mix them if you can help it. Although the tendency and the desirability will be to mix a little bit of each. Try to keep them as pure as possible, particularly the second. If its activity, activity is by itself, it is not meditation, and if it is meditation ~~that is~~ there is a real problem in which one finds the value of one's life, that is all there is to it. There is no desire to give any particular value to anything of the outside. You try it, Bill.

Bill: Yes, thank you, sir.

Mr. N.: Who is not clear about Work? Who has moved his leg? Who has remembered

rememberd tenseness in the musoles? Who said he is not clear about Work? We talked, I explained Work to you...ah, let's hear it.

Man-2: You gave me a task back in the beginning of December, want me to repeat it?

Mr. N.: Yes.

Man-2: I was driving around in a stationwagon delivering packages and the first day you told me to when I stopped for a light, not to automatically go ahead, let the other car go first on one occasion, and on the alternatong occasion I would go first. The second day I was to stay within the vehicle a few seconds before automatically jumping out rather than wait and observe. The third day was after I had gotten out of the vehicle not to slam the door. Close it easily while ~~the~~ being in control of the situation. Do this for one week or a period of six days you said and after that my favorite one and do that for a week which I did and I feel I've gained a great deal of knowledge ...

Mr. N.: Which was the favorite one?

Man-2: The favorite one was sitting there waiting for a few seconds before I got out. Not because it was the easiest...

Mr. N.: No, but more useful.

Man-2: More useful. While I was sitting there I was more or less relaxed, I had a better chance of observing myself, my motions, my position, and just repelling against the automatic...

Mr. N.: You think you extended it, and included impartiality in that?

Man-2: To a certain extent I would say yes.

Mr. N.: Because when you get up then do you remain observant?

Man-2: I can't say I do for any period of time, but I have applied that principle to other things.

Mr. N.: All right, all right, all right. Don't fall into the trap that you keep on thinking about yourself. I can think about myself or telling

myself to stop it, without waking up at all and then many times when I do I think I have Woke. The reason I say it is that particularly there kinds of tasks one is so easily fooled because one fulfills the task to all outward appearances, and there has not been any effort at all for which the task was given. That is to make an attempt to find yourself present to yourself. So now, but that was already December wasn't it? Usually a task doesn't last longer than two weeks to be effective. So what did you do after the two weeks, continued?

Man-2: I applied the same methods, it might have been any thing, having a cup of coffee...

Mr. N.: Do you find it still useful?

Man-2: RUH?

Mr. N.: Do you still find it useful?

Man-2: Certainly.

Mr. N.: YAH. And you're now sure that you do wake up or make an attempt?

Man-2: I actually had a very strange & I can't even describe it, feelings. May I explain it?

MR. N.: Yah, sure.

Man-2: I went into a coffeeshop about two weeks ago and had a cup of coffee and after I had left, I had now later, I realized I had the coffee, I could still taste it but I didn't remember one thing other than I remember the inside of the coffee shop. I remember some of the people that were there, but I never remembered even picking up the cup or putting it back down or walking out of the door, and, um, I realized what a machine I was.

Mr. N.: What were you thinking about? Something important?

Man-2: No, nothing important. So I went back to another coffee shop and had a cup of coffee and while I drank it, I concentrated on every move-

ment that I was doing, and I realized later, I tried half an hour later to remember it, and I remember the incident it was like a photograph to the best of my understanding anyway.

Mr. N.: So the second time you really had a cup of coffee.

Man-2: The second time I didn't finish the coffee.

Mr. N.: Let's say you remember the taste. The first cup may have been hot water. Try it again, as a task, now for yourself so have a cup every day, or even two or three times a day and each time you will say to yourself 'This time I will be aware of the cup. I will be aware of the moment, of the cup, if the coffee is not ~~xxx~~ too hot, that I touch my lips, I will be aware of the movements I make when I swallow.' Stop it at that, then put the cup down. All Right. Every day now for one week. You'll have ten days, we won't see each other until Wednesday. All Right. Many different things that you might get from it that you feel are useful. You must not extend them longer than two weeks because you can pick them up again with another two weeks. you see, things get stale and they also recuperate so then ~~xxx~~ after another two weeks of not doing that but perhaps another kind of task, you can take the old one again. All right. But let me know next week about the daily coffee cups. Did you have your hand up about...? I don't know your name, you...you had your hand up when I said 'Who does not know how to work?' Didn't you? It was you? OK. It looked like the hand came from him.

Girl-2: _____?

Mr. N.: I don't hear it.

Girl-2: I'm sorry. I had wanted to talk to you alone and last week I was at the point of coming to see you and I didn't and after that my readings I did it all became concepts and I lost the useful part but _____ and I want to know when I can make the arrangements to see you...

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Mr. N.:What do you want to see me about now?

Girl-2:Well;...

Mr. N.:What do you want to see me about, because you lost it.

Girl-2:I see...

Mr. N.:Do you?

Girl-2:But, but, I believe that I wouldn't have lost it if I'd come when I had the impulse...

Mr. N.:Yah, that's right, maybe, but now you didn't so now it's gone. Now you have to wait till it comes back again. Let's wait until you really have the impulse. When you have some reason to call me. If you think very much maybe you can make an impulse overnight then you can call me tomorrow morning.

Girl-2:No, it's the thinking that destroys what I have.

Mr. N.:Then go by your feelings, just wait until it comes, if one is living with something that he wishes, it's not necessary to formulate it. It's mostly acquired of being and being affected by that what is one's feelings. It's a definite wish if I want to go to heaven that I may not know at all how to get there. And I'm quite certain if I hold on to that wish, then it becomes a holy wish, then it becomes an emotional state, I will go to heaven, It may take a long time, but I will go. So let's see what you produce in the next week, all right?

Girl-3:I wanted to ask you for a task, because I've tried to work at my job and it's rather hectic there and I finally thought...

Mr. N.:Then you don't work at the job. That's not the time to work. Forget about it, work at times which are your own, and then make an attempt. Never mind what goes on at the job in an unconscious state, it doesn't make any difference. You do it when you get up, you do it only in the morning, you do it even when you wake up at night if you wish, you do it when you dress, you do it when you stand

still and say like maybe a special kind of a gown that you want to put on, you do it when you wash your hair, or your teeth, you do it at any one time when you are by yourself that no one is going to interfere and that the only thing that will interfere are your own thoughts. Don't try it with other people, it's utterly silly. Do it in the evening even if you are tired. Make yourself do certain things a little unusual like walking an extra block to the subway or the bus or whatever you take. Wait again 'til you are alone, until you go for lunch. Don't make any attempt when you ^{have} talk, talk, talked with someone else, you can even try a sandwich and wait and then eat it and wait, chew, not chew, then you are by yourself. It is really not right to try to do it in circumstances when you know damn well it's not going to do you any good at all. I call it silly, I also call it misuse, definitely based on a misunderstanding, and it may even be based that you think it might be possible in such conditions because you don't want to be too mechanical. You can allow yourself to be mechanical for a little while longer, you have been, there's no change, excepting the moment you really can wake up a little and those are the moments when you are in better conditions more conducive that the efforts you make will have some kind of success. So next time when you talk you tell me about such simplicity. Really when it is almost stupidity and it looks infantile, it doesn't look interesting at all, at that time you also exist. At that you try to wake up to your self. At that time you ask 'I' to come and be aware of you. Yes?

Girl-3: _____?

Mr. N.: You have to talk a little...are my ears closed? I do not know. I don't hear people how come?

Girl-3: _____?

Mr. N.: I asked of them anyone who doesn't know how to work. You are one of them?

Girl-3: Yes.

Mr. N.: And what do you want to know?

Girl-3: Yes.

Mr. N.: What do you know now? You have a little inkling haven't you?

Girl-3: yes.

Mr. N.: Good. Let's hear it, what you know. What do you do, how do you start?

Girl-3: I start by trying to see where I am and how I live and how I do things.

Mr. N.: But you know the question of 'how' doesn't come up. One becomes aware of oneself existing. No descriptions. If I see 'how' I do it I describe it, that I am, that I exist, that I want to become aware of, so I am doing whatever it ^{may} be and something in me now is aware of that fact, that I exist. I move my hand, I move my hand, this body is moving the hand and something in me is aware of this movement as it goes on. Those facts are registered somewhere in your brain to start with. And I say the 'I' is functioning regarding 'it' my body. And my body is just doing this, it is doing nothing else but just moving it, but ~~at~~ the registration of this movement is taking place somewhere in my head and I call that a fact of objectivity. Because I have no desire to change it. I don't like it, I don't think it is beautiful. It is just a fact, here is my hand and it turns, try to think about that first.

Girl-3: Is there a difference between observation and being awake?

Mr. N.: Awake is a state and observation is the means. You can extend observation to include impartiality. ~~XXXXXXXXXX~~ You can extend impartiality to include simultaneity. So then when you say observation it means all three. Nevertheless it is still the description of the method. And that what I reach is a condition which I consider objective because there is then an "I" registering my subjectivity. When 'I'

is awake, because it is objective. I hope that ultimately this state of awakening will apply to it, to myself. But I first have to make 'I' existing consciously and benevolently. And then when it is sufficiently grown up, it will come down, you might say to Earth and tell my body what to do in the presence of that 'I' this what I am will change. So then I hope that the totality of my brain will be awake, function correctly, intellectually, that the ~~intake~~ totality of my feeling has become emotional and is conscience for me, and that that whatever my body is doing is integrated by consciousness and conscience and then I say 'This my body is subject to the will of I' you understand?

Girl-3: YES.

Mr. H.: I think we can stop, huh? We're almost at the end. Enough questions maybe? Tonight was better. Don't let me say it again, if you're liable to forget things, you make a little note now of what I said during the meeting in relation to the attitude that I would like you to have when you come to a meeting so that when next time comes around which will be the Wednesday, that is this coming Wednesday of a week, that maybe you can take the note out of your pocket and say 'Oh yes, by golly, he said...' and then you read what you have written that is if your memory is rather short. I hope it isn't necessary. I think it is more than enough that if you try to remember this kind of a meeting and that tomorrow and the day after and so forth, you say 'Oh yes' you will remember this. And then the question is, how will you come next week? Where will you be when you enter the door? And when by association you are reminded of the group and the room tells you we came here for a certain purpose, try to hold on to that. There is no use repeating what I've said. You know what I've said, and I will live ^{to} up that kind of a statement. It all depends what you wish we can do, anyone who wishes to work, I will be patient as long as is necessary if until some day if there is a sincerity of wishing to wake-up but if you don't then there is no further interest. Good night, everybody